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latter belief, food and water are placed at the head of the grave for several days after the burial. The spirit is supposed to partake of this food. No Indian would touch any article of food thus exposed ; if he did, the ghost would snatch away the food and paralyze the mouth of the thief, and twist his face out of shape for the rest of his life ; or else he would be pursued by the ghost, and food would lose its taste, and hunger ever after haunt the offender.

There is a belief in the tribe that before the spirits finally depart from men who died of wounds or their results, they float toward a cliff overhanging the Missouri, not far from the present Santee Agency in Nebraska, and cut upon the rocks a picture showing forth their manner of death. A line in the picture indicates the spot where the disease or wound was located which caused the death. After this record is complete, the spirit flies off to the land of the hereafter. It is said that these pictures are easily recognized by the relatives and friends of the deceased. This place is known as "Ingthun-ghae-ke-ka-gha-ee-thun," where the spirits make pictures of themselves.

A suicide ceases to exist ; for him there is no hereafter. A man struck by lightning is buried where he fell, and in the position in which he died. His grave is filled with earth, and no mound is raised over one who is thus taken from life.

*Francis La Flesche.*

Of the Omaha tribe.

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OBITUARY NOTICE.

JOSEPH LA FLESCHÉ, formerly chief of the Omaha tribe, died at his farm near Bancroft, Nebraska, September, 1888. This remarkable man was deeply versed in Indian lore, and had won his honors by a full compliance with Indian customs and superstitions. He was also an acute observer and reasoner, and foresaw the inevitable change which awaited the Indians. As chief, in which function he was confirmed by United States authority, he was a leader of his people in the direction of civilization. At a later period, he discerned that the tribal system was an obstacle to the advancement of his race, and he not only abandoned his official position, but was the means of the overthrow of the office of chief. During his later years he was deeply interested in the preservation of the history and traditions of his race, and rendered invaluable assistance to laborers engaged in the task.

*Alice C. Fletcher.*